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Note on Korean Names, Romanization, and References

Korean Anthropology Review uses the romanization system of South Korea's Ministry of Culture, Sports and Tourism (MCST), including for personal names. Throughout the text and in the reference list, the names of Korean authors appear romanized by the MCST rules, except for the surnames Kim, Kang, Shin, Wu, and Yi. The MCST rules do not apply to historical and otherwise well-known personalities and places with commonly used romanizations. For cited authors, preferred English-language romanization, if known, is included in the reference list in brackets after the MCST romanization. Korean names in the text are presented with the surname preceding the given name. However, Korean names as authors of roman-based language publications are presented in the same manner as with other roman-based names. Missing references and other inconsistencies in the original text are marked with translator's and editor's notes. Bibliographical entries are translated and reproduced as is.

Contents

Editors' Note	vii
<i>Halma</i> -Shock: The Shadow of Korean Familism and the Sociocultural Construction of Grandmother-Motherhood <i>Kim Hee-Kyoung</i>	1
[Commentary] <i>Halma</i> -Shock: The Shadow of Korean Familism and the Sociocultural Construction of Grandmother-Motherhood by Kim Hee-Kyoung <i>Giuseppina De Nicola</i>	33
Victims Twice Over: Return Narratives of Ethnic Korean Atomic Bomb Survivors <i>Oh Eunjeong</i>	39
[Commentary] Victims Twice Over: Return Narratives of Ethnic Korean Atomic Bomb Survivors by Oh Eunjeong <i>Markus Bell</i>	71
Bier-bearing "Inferiors" and the "Skin" of the Community in Modern and Contemporary Village Society: Cases from Southern Gyeonggi Province <i>Ahn Seung Taik</i>	75

[Commentary] Bier-bearing “Inferiors” and the “Skin” of the Community in Modern and Contemporary Village Society: Cases from Southern Gyeonggi Province by Ahn Seung Taik <i>Honda Hiroshi</i>	113
Mainland Spouses Speak: Taiwanese Nationalism and the Political Movements of Marriage Migrants from the People’s Republic of China <i>Moon Kyungyun</i>	117
[Commentary] Mainland Spouses Speak: Taiwanese Nationalism and the Political Movements of Marriage Migrants from the People’s Republic of China by Moon Kyungyun <i>Tzu-Chi Ou</i>	149
Forgetting the Irony of Participation and Empowerment in Participatory Development: How Failed Projects Turn into Exemplary Cases in an Urban Slum District in North Jakarta, Indonesia <i>Lee Kyung Mook</i>	153
Symbols and Rituals on the Grounds of Queer Culture Festivals <i>Cho Sumi</i>	179
[Commentary] Symbols and Rituals on the Grounds of Queer Culture Festivals by Cho Sumi <i>John (Song Pae) Cho</i>	213
Book Reviews	
Kang Jeongwon 강정원, ed. 2020. 『현대화와 민속문화』 [Modernization and folk culture] <i>Lee Suyu</i>	219
Yi Hyeonjeong [Lee Hyeon Jung] 이현정. 2020. 『평릉현 사람들: 개혁기 중국 농촌 여성의 삶, 가족 그리고 문화』 [People in Fenglong county: The life, families, and culture of rural women in reformed China]. <i>Moon Kyungyun</i>	223

- No Myeongu 노명우, Kwon Myeonga [Kwon Myung Ah] 권명아,
Yi Gwangho 이광호, Yi Hyeonjeong [Lee Hyeon Jung] 이현정,
Jin Taewon 진태원, Kim Dongchun [Kim Dong Choon] 김동춘,
Cheon Jeonghwan 천정환, Kang Buwon 강부원, Kwon Changgyu
권창규, Heo Gyeong 허경, Jeong Wonok 정원옥, Oh Yeongjin 오영진,
and Yun Yeoil 윤여일. 2015. 『팽목항에서 불어오는 바람: 세월호 이후
인문학의 기록』 [Wind from Paengmok Port: A record of humanities
after the Sewol ferry]
Sina Lee 227
- Yi Jaeyeol [Yee Jaeyeol] 이재열, Hong Chansuk [Hong Chan-Sook]
홍찬숙, Yi Hyeonjeong [Lee Hyeon Jung] 이현정, Kang Wontaek
[Kang Won Taek] 강원택, Bak Jonghui [Park Jong Hee] 박중희,
Sin Hyeran [Shin HaeRan] 신혜란. 2017. 『세월호가 묻고 사회과학이
답하다』 [The Sewol ferry disaster: Social science perspectives]
Kim Jinhee 233
- O Myeongseok [Oh Myung-Seok] 오명석, Hong Seokjun 홍석준,
Chae Suhong 채수홍, Kang Yunhui [Kang Yoonhee] 강윤희,
Yi Sangguk 이상국, Seo Bogyeong 서보경, Jeong Beopmo 정법모,
Kim Hyeongjun 김형준. 2020. 『인류학자들, 동남아를 말한다: 호혜성,
공공성, 공동체의 인류학』 [Anthropologists talk about Southeast Asia:
Anthropology of reciprocity, commonality, and community]
Lee Kyung Mook 237
- Kim Chanhoo 김찬호. 2014. 『모멸감: 굴욕과 존엄의 감정사회학』
[Humiliation: An emotional sociology of disgrace and dignity].
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[Humorism: An emotional sociology of laughter and sympathy]
Bonnie Tilland 243

Editors' Note

We are pleased to present the sixth volume of *Korean Anthropology Review: A journal of Korean anthropology in translation* (KAR). In line with KAR's tradition, volume 6 balances our goal to introduce South Korean approaches to classic and contemporary anthropological problems with a commitment to breaching topics of particular interest to our Korean Studies readers.

This volume includes four Korea-focused articles. Kim Hee-Kyoung's piece introduces the phenomenon of *halma* (combination of grandmother and mother, grandma-mom), an important development in childrearing practices in contemporary South Korea. As Kim details the experiences of those women, she shows how *halma* undertake the burdensome labor of intensively mothering their grandchildren under the pressure of Korean familism, which they ironically end up reproducing through their practices. Oh Eunjeong portrays the fates of Korean survivors of the Hiroshima and Nagasaki atomic bombings after World War II. Those returnees to the Korean Peninsula were presented as natural members to be incorporated into the new nation, but, upon arrival, they faced discrimination and exclusion, perceived as pro-Japanese amidst predominant anti-Japanese nationalist sentiments. Ahn Seung Taik considers how marginal members of village communities in the southern Gyeonggi area were kept in their marginal status by being assigned the lowly work of bier-bearing, before the abolishment of discriminatory bier-shouldering practices. His analysis opens provocative questions about gradated belonging in Korean village communities. Cho Sumi's piece delivers an exciting ethnography of Queer Culture Festivals in South Korea. Exploring rituals and symbols at those festivals, Cho details how they challenge and subvert hegemonic notions of heteronormativity and gender binaries. The four pieces deliver diverse insights

into Korean culture and society.

Volume 6 also includes two articles looking beyond the Korean Peninsula. Moon Kyungyun examines the participation of marriage migrants from the People's Republic of China in the 2014 anti-Sunflower Movement in Taiwan. She argues that although this political movement failed to achieve its goals, it successfully raised the public profile of marriage migrants from the PRC in Taiwan. Lee Kyung Mook details "the irony of participation and empowerment" that riddles anti-poverty projects in Indonesia, with a case study of community water management projects in North Jakarta.

We hope that our readers find volume 6 stimulating and that the research presented herein contributes to larger conversations in anthropology in South Korea and beyond.